

ADVANCED THOUGHT

A Monthly Journal

Clara Mudge, Editor

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EDITORIAL TALK

By Clara Mudge, Editor.

Before entering upon my duties as Chaperon to Mr. Gould's sturdy six-year-old Youngster, I wish to thank the Father for his kind introduction and generous response to my request, for a New Year's dress for this Beloved Child whom we believe is not only worthy of a dress made of the best Material trimmed in the most approved style, but also should have such food as will best contribute to a vigorous and lasting growth. It shall be my duty to furnish food of the best quality properly seasoned to taste and served in an attractive manner. Now that we are seated around the festive board, we will continue a little farther the simile so aptly taken by Mr. Gould, in the December issue. If while at our table you were served with pie and cake only, you would soon tire, your appetite would fail, and most of your Organs would go on a strike. The Potato is a valuable food, but if you had nothing but Potatoes to eat you would soon find yourself growing

stale, both Mentally and Physically. So I could go on with many articles of food. But the above are sufficient to illustrate my meaning. What then is needed to render our food both tasteful and wholesome? One word will tell us what is necessary. That word is variety. There is an old saying, "Variety is the spice of life," which contains much truth. Variety is the seasoning to our food, rendering it both palatable and wholesome. We will return for a moment to the word food. What a wonderful word it is. A word of only four letters but expressing so much. Many meanings and shades of meanings can be given to the word, but the Basic principles of all may be summed up in the one word, Sustenance. This holds good for the Animal, Vegetable and Mineral Kingdoms. For we know now that every thing has life and must have food according to its needs. Now let us drop Metaphor, and have a real Honest to Goodness talk.

As my thoughts go out to the people of this Great Universe I think of the different Environments under which we live, and how these con-

ditions control our thoughts. The first thing that we must realize is this. The work is too great for any one person to accomplish alone. It does not belong to just a few. It is your work and my work. And the only way to reach the Goal is for all to join hands, and work together in harmony. No doubt you would like to know how I think this Magazine should be conducted. My first aim shall be, to give a proper consideration to the many thousands of people in all parts of the World, who are just beginning to take an interest in these matters, and are seeking to find out what Advanced Thought really is. They pick up one of the various Publications of this kind and read some of the articles, then lay it down and say, "This is too Deep for me." In looking over the different works I think here is where a radical change should be made. It shall be my purpose to so conduct this Magazine as not only to give the latest and best articles for the more advanced readers, who have been familiar with Advanced Thought literature for years and have passed the early stages, but also to include in our pages, articles which will be more readily understood by the beginner. The scope of our work will be much broader than formerly. We shall endeavor to make it in Fact as well as in Name a Magazine of Advanced Thought. My chief purpose will be to discover more truth, to accomplish greater aims than I have heretofore, and to extend a helping hand as much as possible. Those

who have for years been constant readers of this kind of literature, will find the present number of Advanced Thought to be of interest and value, while the beginner will also find that his interests have not been neglected. I want the cooperation of both the Advanced Student and the Beginner in this work. This is your Magazine. It is made for you, and we want you to tell us how we can best serve you. I would like to hear from as many readers as care to write telling us how you like this number and the benefit you personally derived from it. In this way we can best find out your needs. We are all members of one Great Big Family extending to all parts of the United States and to more than Thirty Foreign Countries. Many Races and classes will read these articles. Among thousands of people scattered all over the World, brought up and living under various conditions, there will naturally be different views regarding the best way to conduct this Magazine. But we believe there is one thing on which all of you, whatever your nationality or religion may be, can unite. We know that you wish to bring yourselves to the highest state of development. Mentally, Physically, and Spiritually. For it is only where all three, Mind, Body, and Spirit, are uniformly developed do we have the Normal Man and Woman. We have Mental prodigies whose mentality has been unduly developed at the expense of the physical. Then we see Physical developed at the ex-

pense of the Mental. Again we find the Spiritual dominating both the Mental and Physical. In either case the person is not well balanced. Such a person is not Normal, because a Normal person is one in whom the Mental, Physical, and Spiritual, are evenly developed. During the coming year I shall strive to present to our readers articles that will contain the very best of Mental food, and I shall try to make the contents of each number worthy of its Title. As I sit writing this Editorial I think of you, all eagerly waiting for your favorite Magazine, and looking to your Teachers and Leaders in this great work to give you something each month that will make life better worth living. This is my life work and I want to give you something that will come to every one and say, we want to help in every way we can, to bring about the higher development of mankind. We believe that among our readers are to be found many earnest men and women, whose greatest desire has been to express themselves in print. They have something to say, but have not been able as yet to say it to the public. To this class we extend a cordial invitation, to write out their thoughts in the best manner they are capable of. Write on one side of the paper only, clearly and distinctly so it can be easily read. Do not mind about the style if your ideas are right, we will see that they are put in proper shape for printing. Count the words on an average page of the Magazine, then count the

words in your article. We want Manuscript that will run from one half to two pages. The matter must be suitable for our columns.

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I am looking forward to many happy New Year's with you.

DON'T GET DISCOURAGED

The darkest hour in your career may be just before you step into the brightest hour. Changes come quickly. Moves are made rapidly on the checker-board of business. Be patient. Your time will come if you have the stuff in you. Success consists in remembering to steer clear of a mistake you have once made. Success means the ability to overcome obstacles and reverses. Success comes to those who move forward, be it ever so slowly, so long as you advance some. Hold your head up, aim high, clench your fist. Set your jaw firmly, and push forward with a determination. Let your watchword be "I WILL."

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SELFISHNESS

By George Howard Kelley

The old conception of evil had its foundation based on the acquisition of money, expressed in the familiar saying "money is the root of all evil", which applies to the wrong use of rather than the possession of it.

Money is useful only to the extent of the good it accomplishes by its wise application to the needs of humanity, in alleviating sickness, poverty and misfortune, and promoting knowledge that creates a desire for advancement.

The good or evil aspect of the influence of money is evidenced in the methods used in its attainment and disbursement.

The humanitarian is immune to the influence of wealth and acquires it primarily for the purpose of furthering his desire to benefit others, and in thus doing, his pleasure partakes of the permanency of the spirit rather than the evanescence of the material.

When wealth is obtained through the avenues of injustice, fraud and other questionable ways, it is prima facie evidence that it will not be applied to a use beneficial to the people, as the manner of its accumulation indicates it is solely for the use and benefit of those prompted by selfishness.

Selfishness should be recognized as the father of greed and the foundation of evil, as without these elements of human character money would lose its potency for evil, and its acquisition by one devoid of this

quality of selfishness would redound to the benefit of humanity and the installation of the means that would result in lifting people to the highest spheres of usefulness to their fellows.

Eliminate selfishness and the main clog to the advancement of the race would be removed and the result would be a regeneration of humanity and its placement in the ideal condition so strongly desired by its lovers since the dawn of civilization.

It would quicken into life the dormant consciousness of the people and bring them to a realization of their divine duty in aiding the world to reach the goal of the "brotherhood of man" that would make all nations as one in the world-wide effort to eliminate hate, injustice and poverty with all its attendant evils, and change the line of thought that now seems to prevail of "how much personal benefit can I obtain from the world," to a desire to ask—"how much benefit can I confer upon others."

Water will not rise above its level, neither will a nation rise above the thoughts dominating the nation. The propelling force to advancement is **properly directed thought** and the advancement will be in proportion to the strength of the thought. Thought is the wielder of power for good or bad, and when directed along the lines of selfishness it is manifested in "man's inhumanity to man"; in restricting opportunities of the other fellow to realize his desire for comforts for himself and others; in taking advantage of

others' necessities ; in oppression and injustice of every sort.

There is no hope of improvement of a general character until the line of thought of the world is influenced by the desire to see the reign of the "Golden Rule."

It is possible to inaugurate a movement among those desiring the betterment of conditions, by earnest, heartfelt efforts that can in time, and no great length of time, make its influence felt throughout the world.

Humanity manifests its inherent nature by ever striving for betterment of its material condition.

It is ever combatting selfishness and avarice that seeks to advance their interests at the expense of misery to others.

In this eternal struggle is generated violence and suffering that adds fuel to hate, and any benefits temporarily gained are eventually grasped and exploited by Selfishness.

No movement up to the present time has developed a panacea for the social or economic ills of humanity, or ameliorated conditions to any appreciable extent for the masses, as such movements seem restricted in their operations for good to special groups that subscribe to obligations and modes of procedure that make no appeal to the people at large.

A "Welfare" association that has no cumbersome creedal or secret society obligations imposed upon its

members, would find free movement for its activities in the advancement of welfare thought.

The pivotal test for fitness for membership in such a society, would be an earnest desire to "do unto others as we wish to be done by," and this desire to govern our acts in our contact with others, with the object of enlightening the worries, sadness and misfortunes of others, through the proper medium of advanced thought with its proper application to the every day needs of life and the elimination of selfishness, greed and cruelty.

Such a pledge honestly observed would be reflected in a more optimistic and cheerful attitude to others, and the dissemination of an atmosphere of helpfulness and sympathy, that would be the strongest factor that would tend to "make all the world kin" and hasten the day that will usher in a "humanitarian" race whose motto will be Helpfulness, Charity and Brotherhood.

LIFE

A little faith, a little prayer,
A little simple trust,
Will bring the good from everywhere
As thick as nature's dust.

A little lifting every day
To help some weaker soul;
A little love sent everywhere,
Will glorify the whole.

—Harrie Rhodes Harper.

SLUGGISH DIGESTION

By Dr. J. W. Wigelsworth

What is that which we call disease when placed under the analytical gaze of the "advanced thought" scientist?

A thousand years ago it was a devil which took possession of one and made the trouble.

Twenty-five years ago it was tiny germs grabbing hold of a big strong human being and playing havoc with him. With those who have not kept abreast of the times it is still this little germ which is the destroyer of human health.

To the modernist, however, it is discordant electronic vibrations of the body tissues.

The public has not been educated to the electronic theory—that will be the words of the next couple of decades.

An electron is the final division of matter. All matter is made up of them.

They consist of charges of electricity.

Iron is iron because just so many positive and negative electrical charges make up its electronic spheres, and they in turn make up the atoms.

Gold differs from iron because these primary charges are dissimilar.

A normal brain cell is what it is because it has a definite electronic arrangement. A liver cell differs because its electrons do. **Advanced** science accept this fact.

A cancer cell is such because of its electronic construction in its ulti-

mate division. The same can be said of any other diseased cell.

To transform any cell from a healthy entity to a diseased one requires only that its electronic constitution be rearranged and theoretically normalized of a cell which has undergone this change can be accomplished by reestablishing its normal electronic make up.

But how do diseased conditions get their inception, and what causes the electrons to arrange themselves to our disadvantage?

Undoubtedly no one will question that the basis underlying disease conditions in a great percentage of cases is constipation of one type or another.

The present day popular conception of this condition is a blockage of the normal bowel function.

The "advanced thought" idea, however, is quite different.

A man may have an apparently normal functioning of the bowel daily and still be a sufferer from constipation.

It may take too long for the food to pass through the digestive tube.

The cells of the body may be retaining poisons in themselves.

Suppose that the time is too long for the passage of the food through the digestive tract. Then poisons are generated by fermentation and germ action. These toxins are absorbed into the blood stream and the liver and kidneys are over burdened to render them innocuous and eliminate them.

Now the same blood which nour-

ishes the brain nourishes all other parts of the body—big toe—liver—and eye.

Poisoned blood has a different electronic reaction than normal blood.

"How do you know?" you ask.

By a long series of experiments based on the original research work of Dr. Albert Abrams, it can be demonstrated, when using the abdomen of a reasonable normal person as a meter, that the reactions from blood laden with poisons, whether from absorption or generated by disease within the body, are very different from those obtained from normal blood.

Each class of poisons gives a different reaction and at its own peculiar vibratory rate.

Returning to our discussion of the poisons absorbed from the intestines when sluggish action is present from any cause, it can readily be seen since the blood flows to all parts of the body, that when its electronic reactions are changed that the reaction of all the tissues must be effected in a greater or lesser degree.

Those who have studied the human aura say that the color emanations of the whole body are changed.

It has been successfully demonstrated by Dr. George Starr White originally, and hundreds of times in my own experiments, that a peculiar blue is the color which will neutralize the emanations caused by this intestinal intoxication, and allows a temporary normal condition to exist. It is an interesting fact

that syphilis, auto intoxication and malaria are all neutralized by this particular blue.

Induction is a property of all electronic action, therefore, healthy surroundings for a cell induce health in the cell and healthy cells induce healthy surroundings.

If the lymph (the fluid which bathes the cells and carries their food to them from the blood, and into which they pour their waste products) is contaminated from the blood by poisons absorbed from the intestines or elsewhere, abnormal conditions are induced in the cells.

The form of disease which the cells will develop depends upon the individual himself, his previous history and that of his ancestors.

I do not mean that all disease is the result of intestinal toxins absorbed into the body (the contents of the digestive tube is entirely outside the body tissues), but it is a great factor as you can see.

It depends upon the quality and character of the lymph whether the cells can pick up the food they require from it, or can pour their waste products into it.

If it is low in the food which the cells require, starvation results. If it is high in poisons it is hard for the cells to make the necessary exchanges which are required for their health. As a result what might well be called a constipation of the cells, results.

These poisoned cells have an altered vibration, their induction is changed and a new relationship one

to the other develops.

Disease, therefore, results from the break in cell harmony.

To summarize the cycle then we have:

A delayed journey of the food through the digestive tube,—

Consequent fermentation and decomposition,—

Absorption into the fluids of the body of these poisons,—

A great effort upon the part of the liver and kidneys, etc., to neutralize and throw off the poisons,—

The toxins from the blood getting into the fluids from which the cells derive their nourishment,—

The taking up of the poisons by the cells,—

Interference with the excretory function of the cells,—

Change in electronic reactions of the cells and their induction,—

Disease.

What the nature of the disease will be depends upon the individual's inherited tendencies, the environment he has lived in, his habits of life and the character of thoughts he has been accustomed to harbor. This requires repetition to emphasize it.

The question which has arisen in your mind as you have been reading this outline, undoubtedly, are how is a person to know when such a condition is developing when Nature apparently is working regularly and normally? If there is a sluggish condition in the digestive tube what is to be done to correct it? If a disease has been built up due to intes-

tinal toxins what is to be done to get rid of it?

Of course these questions cannot be answered fully here but some helpful hints can be given which will prove of value.

To demonstrate whether the food is too slow, too fast, or normal, as to the time it takes to pass through the system, take three or four compressed charcoal tablets after dinner and watch for the discolored movement to occur. If it is twenty-four to thirty hours on its journey then it is within normal limits. If over this time sluggishness exists.

If the time is too long, consider your diet first. Are you taking in enough food to give the intestines a chance to work? Is there enough roughage such as bran and whole flour in what you eat? Do you eat enough bulky foods?

How much water do you drink in a day? Have you a regular time for the body to perform its functions? Remember we are very much creatures of habit. How much exercise are you taking?

What kind of thoughts are you thinking? Anger, fear, worry and the like, use up nerve energy which is needed by the body, and such 'waste of nerve force may be a great contributing factor.

If it is none of these, consult your physician to find out what the anatomical or functional disturbance is.

Disease, whether it manifests as the result of retained poisons or not, is due to accidents or wrong living somewhere, either in ourselves or

our ancestors, and of course wrong thought is behind all wrong living.

In wireless telegraphy the instrument which sends the message and the station receiving it must be "in tune" one to the other. If the receiving instrument is not tuned to receive the wave length which the sending station is using, then no message will be received.

The cells of the body have to be "in tune" with the "wave length" of the nervous impulses received by them over the nervous system, or they will not respond properly.

If we accept a connection with a spiritual counterpart it would not be difficult to comprehend a difference in the receptability between the body, poisoned by fetid absorption or auto intoxication, and the higher planes. That many nervous conditions could be the result of such a state of affairs would be a logical conclusion.

A brain clogged with toxins absorbed from the intestines, cannot be expected to be capable of as high a thinking vibration as a normally fed brain.

It is not presumed that what we call spirit is changed by the physical condition or that the mental side of a person is degenerated, but I do think that reciprocal action between the three is by no means as active and resultful in accomplishment as when the physical is attuned to normal vibrations.

WHAT IS HERMETIC CHRISTIANITY?

By Clara Mudge.

The purpose of these lectures is to state the main principles of a doctrine of life and a science of living adapted to the needs of today. The doctrine is offered as a substitute for the blind faith which thoughtful persons are unable to accept without doing violence to their reason, and as a remedy for the hopeless agnosticism which too often follows upon the rejection of the old beliefs. The science, which is in harmony with all that is definitely known of the nature and constitution of man and of the universe he lives in, is offered in place of the irrational mode of living which is the outcome of superstition on the one hand, and of unreasonable doubt on the other.

No claim is made that this teaching is new. The pyramids are symbolic of some of its most important doctrines. Its mysteries are portrayed in the picture-writings of Yucatan. The treasures of its wisdom are stored in the sacred books of the East. But though it is the most ancient science and doctrine in the world, it is no musty relic of the past. Neither new, nor old, but eternal, it is the same yesterday, today and forever—living truth. Thus, while it is properly described as a recovery and reconstruction of knowledge formulated in bygone ages, Hermetic Christianity has a vital message for the world today.

Living truth is growing truth, unfolding itself with the development and progress of the race. The principles of the system are older than history, but the fact that they are eternal principles makes them useful in every stage of human evolution.

In choosing a name to distinguish this teaching, those who are responsible for its present statement, seek to perpetuate the memory of its historical beginning in the wisdom Religion of Ancient Egypt, ascribed by the Egyptians themselves to their first law-giver, Hermes Trismegistus. It will be remembered that we have the authority of the New Testament for the statement that Moses was an initiate of the Egyptian temples, for we read in Acts vii-22: "Moses was learned in all the wisdom of the Egyptians." He was an adopted son of the daughter of Pharaoh. He received a princely education, which gave him the key to the inner mysteries that the priests withheld from the ignorant masses. He was thus prepared for the great work which God laid upon him, and that work itself contains internal evidence of the influence of Egyptian thought. The Old Testament is in the direct line of Hermetic Teaching, for it is all based upon the Mosaic law. Upon this foundation Jesus erected the magnificent superstructure of his message. His life and teaching so stamped the ancient wisdom with his personality that the gospel record assumes the character of a new revelation. Our presentation of doc-

trine and science is founded upon the words of Jesus as presented in the gospels. We call it Hermetic-Christianity, in recognition of its ancient history, Christianity because it is the ripened and perfected statement of the eternal wisdom through our Lord and Master, Jesus Christ.

There is yet another reason for the use of the qualifying adjective. To this day we use the term "hermetic" in the sense of "tightly sealed"—a meaning given to the word by its use in the literature of alchemy. What is "tightly sealed" is separate, put apart, hidden, concealed. Hence it is secret. Hermetic Christianity—in accordance with the Master's promise, "There is nothing covered, that shall not be revealed; and hid, that shall not be known"—unveils the secret doctrine and science wrapped within the outer message of the New Testament.

We recognize that the question will be asked, "Upon what authority do you claim to be able to formulate an interpretation of the gospels? To this we reply that our authority is the same that has made possible the wonderful progress in physical science—the authority of the reports of reason regarding phenomena. The revelation is not special. It is not made through seemingly miraculous dispensation. Rather is it the fruit of the workings of the Spirit of Truth in human thought. Science is the recognition of truth. Truth is reality. Hence science, though it is limited to the senses, so far as experience goes, perceives truth and

reality existing beyond sense—experience. Science discovers principles and formulates laws. The test of the accuracy of a law is that it should apply without exception to every particular combination of principles the law is supposed to explain. If there is one exception, we know that some part of the law is incomplete. We have discovered certain laws that are in operation. Not all of us understand them, but we all use them. There is not one of you who has not used the telephone. How many understand the electrical laws it symbolizes? To the electrician it is a symbol of the operation of certain principles. To you it is a means of communication. The electrician knows more of truth than you. The student of hermetic science knows more than the average electrician, for he sees in the telephone not only the symbol of the operation of electrical law, but the symbol of a higher law still. In the time of Jesus, symbolism was restricted to natural things. In these days of human control over natural things it is easier to demonstrate the higher law, for we can point to symbols that show—not only the operation of natural forces, but also the fact that those forces are controllable by man. Psychology shows us what constitutes the difference between man and the kingdoms of nature below him. It tells us how a man controls through knowledge of law. Thus the progress of the race since the time of Jesus has fulfilled his prophecy. We

simply call your attention to the facts.

Those who oppose the notion of a secret doctrine in Christ's message are fond of quoting His reply to the high priest: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." This means that his teaching was public. The secret doctrine has always been taught openly enough. But the teachers have always been obliged to resort to parable and allegory.

Jesus himself explained his use of this method by telling his disciples that it was because the crowds who followed him, though seeing, saw not; and hearing, heard not, nor understood. The parables were made to reveal the doctrine, not to conceal it. But every revelation is necessarily another concealment. The parables re-veiled the truth. Jesus used them to arouse the intuition of his hearers to the things they heard and saw. A parable is an analogy or a correspondence. The Hermetic law of correspondence has been preserved for us in the axiom: "As below, so above; As without, so within; the visible is always the proportionate measure of the invisible." This is the law of the cross. The first thought that will strike your mind when High and Low are contrasted is movement up and down. Think of being in a house and walking out of it, and you have the picture of a horizontal line. Thus, in the foundation maxim of Hermetic Teaching

you have the symbol of the cross. And Jesus' death on the cross is a living example of the operation of the law behind the symbol. Everything that is recorded of Him has a similar relation to about as old as time. And because He did not come to destroy the law, He taught in accordance with the law. For this reason He spoke only in parables to the multitude, reserving for private explanation to the circle of His personal associates what the New Testament writer describes as "the mysteries of the kingdom of heaven; things which have been kept secret from the foundation of the world. No exercise of ingenuity can explain away the many references to an inner Teaching that fill the Bible. Like all other forms of the Law, Christianity has its secret doctrine and hidden science. The esoteric side of Christianity deals with the "mysteries of the kingdom of God." There have been many, many books written in explanation of the meaning of the "kingdom." The interpretation we now offer is that by it Jesus meant a state of individual members of the human race which would eventually be reflected as a state of society. The Master considered the attainment of this condition the most important concern of human life. "Seek ye First the kingdom of God and his righteousness, and all these things shall be added unto you," is the cornerstone of Christian doctrine and the basis on which rests the science of Christian life. (To be continued.)

NEW YEAR'S GREETING

C. H. Kelley.

Another year has come and gone,
With buried hopes and dreams,
And its joys and disappointments,
That caused both smiles and tears.
We set the pace to reach the goal,
Urged by Ambition's plea,
And find at end we fall far short
Of what we hoped to be.

Thus has it been since time began,
Hope ever spurred us on,
To greater effort for the prize,
That disappoints—when won.
In every form of worldly wealth,
None does compare at all,
With that of friendship, tried and true,
That answers every call.

Let others have the tinsel wealth,
That mind peace never brings.
But give to me the greater gift,
That with true friendship rings.
So greetings for the new year,
To every friend I give,
With wish that smiles and gladness
With them will ever live.
New Year's, 1922.

THE LAW OF CHEMICAL EQUILIBRIUM IN METAPHYSICS AND MEDICINE

Paul F. Case.

Without question, the most important problem that we are called upon to solve is the problem of Disease and Health. If our bodies get out of repair, advancement towards Wisdom or Happiness is well-nigh impossible. Some of us find the problem of the body too hard to solve, so we wipe the body from our minds, as the school-boy wipes a difficult sum from his slate. We may forget our pain, and deceive ourselves into a false belief in our well-being, by this process. I hold, however, we cannot bring the body to a state of health if we begin by denying the reality of Matter, and the quicker we learn this the better.

When we say, "All is Mind"—meaning by "Mind" a universal force or energy—we state an abstract truth. Just as soon as we begin to deal with the conditions of terrestrial existence, we discover that Matter is a very real thing, even if it does happen to be a manifestation of the Universal Energy. Nor are we learning that the aggregation of different kinds of Matter we call the Body, has certain definite relations with all the Matter in the Universe.

Taking this into consideration, it is not hard to understand that certain material remedies will cure cer-

tain physical ailments. We must admit this if we wish to be honest, for it is true. But, for the same reason, it must be admitted that almost every known disease has been cured by metaphysical treatment, without the use of any material remedies.

We are thus confronted with the paradox of two methods of treatment, to all appearances diametrically opposed, which produce exactly the same results. How may this be explained?

The healers are wont to declare that not the drug, but the patient's faith, and the influence of the physician effect the cure. The physicians ascribe the success of the healers to chance, to the natural vitality of the patient, or to the patient's imagination. Each school derides and abuses the other. Yet both make cures. What natural law does medicine call into operation which may also be controlled by metaphysical means? In each instance we are dealing with the same natural phenomenon—the restoration of health. There cannot be two laws for the same thing.

I believe that we may find a clue to the solution of this problem in the fact that babies and animals may be restored to health by either method. Babies, human or animal, cannot exercise faith in a remedy. If the remedy is given and the baby gets well, we are forced to the conclusion that the remedy has something to do with it. Likewise, when a really sick baby or animal is cured

without drugs, it is nonsense to talk about imagination. Babies and puppies, bless you, have enough trouble without the added misery of an intellectual power like imagination. If we can account for these cures, we can account for all cures, and establish a synthesis that shall reconcile the two systems of practice.

Our next clue lies in the fact that the body is a chemical laboratory, and that the few true "specific" remedies are produced in that laboratory as well as in the world outside the body. Microscopic and chemical study of the blood has led to this discovery. Virulent poisons are manufactured within us every minute, according to fixed laws of chemistry. Our vital organs are kept busy neutralizing these poisons and eliminating them from the system. If an organ goes on strike, the blood is poisoned, and ill health is the result. If a good physician attends the case, he endeavors to find out what is wrong with the system, and by supplying the blood with a chemical to counteract the poison it is carrying, to cure the disease. In addition to supplying this chemical to the blood, the physician will do all he can to build up the general vitality. When the affected part decides to go to work once more the patient is cured.

The healer works in quite a different way. In one way or another he reasons with the striking organ to persuade it to go back to work, and at the same time he increases the flow of Vital Force throughout the

patient's body. The majority of metaphysical healers recognize, in one form or another, the presence of a negative form of the Universal Energy in every cell of the body, and since this Energy in the abstract possesses a sort of intelligence, it may be reasoned with. In their knowledge of this truth the healers have the advantage over the physicians. The effect produced is the same in both instances—the restoration of a necessary chemical to the system.

Thus we find that the law of health is the law of chemical equilibrium in the body, and that a cure may be effected by any means that will restore that equilibrium. This seems to me a safe and sane foundation for a study of metaphysical healing. There is no mysticism about it, and it is in harmony with the facts of physiological science.

I believe that the metaphysical method is the best, provided its practitioners keep always before them the idea that the body is a real thing, and that the object of healing is to restore the balance of physical activity.

Physical, as well as mental, self-control should be the aim of all New Thought people. What we should most concern ourselves with is not so much the cure of disease as the maintenance of health. And, by way of the proverbial "ounce of prevention," there is nothing better than metaphysical methods.

We can safely ignore conscious

mental activity in babies and animals, but faith and belief play a great part in the rapidity and permanence of a cure when we are treating adults. Most of the scepticism in regard to drugless healing exists because, until now, the majority of healers have denied the evident reality of drug action and the power of drugs properly applied to effect actual cures. It is better to admit these obvious facts, and it is certainly more scientific than to reject them because they upset our pet theories. The admission provides us with a logical hypothesis of causation, which is the best argument for the metaphysical system of treatment. This argument rests upon an excellent scientific foundation, and it will be hard to refute.

Admitting that health is the result of chemical action in the body, and admitting that faulty action may be corrected by the introduction of certain substances into the blood, is it not plain that a method which makes the organs do this work for themselves must be superior to the medical system?

Success in medical practice depends upon correct diagnosis, which is often impossible in the earlier stages of disease. In metaphysical healing there is but one diagnosis—deficient Vital Force. When this can be traced to a particular organ, the force is at once directed to it. If this is not done, the simple fact of increased force, aided by certain other means which are as capable of scientific demonstration as a problem

in algebra—diet, exercise, proper breathing, etc.—will effect a cure in many cases in less time than it would take a physician to discover the source of the trouble.

It is the purpose of the series of articles of which this is the first, to bridge the gulf between medicine and mental healing by showing:

1. That disease may be classed as a non-ethical natural force which operates in vegetables and animals as one of Nature's provisions for the survival of the fittest.

2. That to free the body from disease metaphysicians and doctors employ different means to the same end, viz., restoration of the balance of chemical action in the system.

3. That metaphysical means are more sure than medical means, because they aim more directly at the cause of trouble.

4. That the principal object of doctors and healers should be to preserve Health rather than to restore it.

It is my hope, through a scientific comparison of the methods and the results of medical and metaphysical healing (without denial of the cures wrought through the first-named method), and a study of the law of chemical equilibrium, to make possible an acceptance of purely metaphysical methods by those at present prejudiced against what has heretofore appeared to them in the light of a vagary of the imagination.

(To be Continued.)

THE IMPORTANCE OF AC- QUIRING A RIGHT AT- TITUDE OF MIND

By Clara M. Codd

"For there is nothing either bad or good, but thinking makes it so." To an increasing number of people at the present time it is becoming evident that an alteration of conditions is as nothing in its effect to the changing of a point of view. A brave and humble heart will make gold out of the most untoward circumstances, whilst the most opportune surroundings will not cause true vision and an increased sense of responsibility in the small-minded and selfish. The contemplation of the ancient and eternal truths of life must of necessity bring about a change of outlook, and certain attitudes of mind are the necessary corollary. If, therefore, the primal propositions are correct, the attitudes of mind resulting therefrom must be right.

What are the primal propositions, those truths of life and Nature which can never be altered? They are set forth in every great religion and philosophy, and as Mr. Wells has said, they are so simple and so few that they can be written on a postcard. The first is the great proposition, of which the remaining two are the logical corollaries. The World's Teacher, when last He came amongst us, expressed them thus: "One is your Father"; **therefore**, "All ye are brethren"; **therefore**, "all things whatsoever ye would that men should do to you, do ye

even so to them: for this is the law." So simple are they, and yet so deep, that they include within them every fact and law of life, and provide us with a criterion whereby to judge what should be done in every circumstance.

The first proclaims the inherent immortality and eternal perfectibility of man. In reviewing ourselves and others, in considering human nature in the mass, we should never forget the slowly-unfolding eternal nature and the ever increasing beauty and possibility of it. A man should always be **believed in**, we should have unshakable faith in the highest side of human nature, because of the great truth this first statement depicts. The optimist, the strong in faith, are right. Here again faith bears witness to deep things unseen at first.

So because we are all "gods in the making," holding within ourselves the possibility of unfolding glory and beauty unimaginable, we shall finally overcome evil with good, and **we must do it ourselves**.

We are all of us conscious of defects and lacks in our personal character and temperament, of obstacles in our environment, and the first tendency of each is generally to place the cause outside ourselves, in heredity, upbringing, surroundings, or the inscrutable will of the Almighty. But the one true cause is within, and the sooner we grow strong enough to realise that no-one is to blame—if we wish to do such a foolish thing—except ourselves,

the sooner shall we place our feet upon the path to power and peace. Character is the result of efforts made, battles won against self in past lives, and defects in character indicate where work has still to be done in building the house eternal in the heavens, the growing, immortal, physical vesture of the spiritual self.

The argument that characteristics are inherited will here be advanced, but the Ancient Wisdom teaches us that only **physical** matter of a certain type—and there are far greater varieties than physiology at present understands—is inherited. That there should be often an apparent resemblance in character or capacity between parent and child is not remarkable when we remember that different types of physical matter are correlated to similar types of psychic matter, thus parents give a body which will more readily express similar attributes to those which they possess themselves. Again, the influence of parents and surroundings calls forth certain aspects of character and temperament expressed in the past lives of the child, though it cannot evoke what is not yet near expression. Hence, the great responsibility which rests on the parents, to call forth and evoke the best.

The right attitude of mind, therefore, in face of our own deficiencies is to blame no-one, not even ourselves, but bravely to commence at once the steady study and practice of that which we want to make ours.

And remember that this can be done with a moral quality as effectively as with a mental capacity.

And what shall we do in face of the deficiencies of other people? Unless we are placed in charge of another in order to help him, they are no concern of ours. It is so easy to be lenient to ourselves, so concerned about, or incensed with, others; but no man can atone unto God for his brother, each man must do his growing for himself. We can help our brother best by learning how to evoke the angel in him and not the devil, for that is the divine life we have in common with him and where we touch him most nearly. To ourselves we should be stern, to all others endlessly compassionate, for we cannot know the weakness of another soul, nor that which to him is difficulty. But when another's fate touches us too nearly to heart, we cannot philosophise so clearly then. If someone we love is manifestly entering upon the path of sin and disaster, despite our care, our love, our teachings, what shall we do then? Ah! then we can but wait and love in silence, holding eternal faith in the indestructible divinity within our beloved one, knowing that the divine urge will one day bring him back, perchance the wiser for the bitterness of knowledge which will then be his, and we shall be there waiting, loving, ready to help and to heal when so to do shall be given into our hands.

And the obstacles in surround-

ings, those circumstances that so often seem to paralyse and cripple life, how shall we regard them? Shall we chafe, fret, sulk, blame, accept with dogged indifference? This is where the corollaries from the primal proposition of life come into play. Because we are all brethren, bound together so closely on the inner planes of life that whatever we individually think or feel or do re-acts simultaneously on the united spirit of the whole, the Law says that when a unit of life disturbs the harmonious equilibrium of Nature, that equilibrium will reassert itself through the individual unit which upset it. Hence, every man's and every nation's "sin" ultimately finds him out, some time, somewhere, in the universe, and the consequent suffering re-knits the strained threads of life, purifies from the original stain. Thus, does the Higher Self continually make atonement (make at-one) for the lower. What difference, therefore, that we make to others will one day react on ourselves, and the truest way to reach happiness ourselves is to do our best to gain it for others. In front, therefore, of difficulties in our surroundings what should be our attitude?

To begin with, what is a good environment? That which helps the bodily self, or that which nourishes the undying self within? The first does not **really** matter at all, the second **can** be achieved under any conceivable circumstances and in

any condition. The luxury of idleness, the ceaseless round of hard monotonous toil, are both of them unideal conditions brought about by collective selfish action in the past, but neither of them can clip the wings of the aspiring soul who determines to rise and puts spiritual gain before material advantage. In the face of obstacles in our surroundings, let us consider what hidden strength of the soul, what priceless pearls of true beauty their brave acceptance and use may reveal. Do not let circumstances use you, drifting helplessly with the tide of results coming from actions in past lives. Use them, and the warrior soul of you will one day find himself **thereby** in the haven where he would be. Every aim followed **un-**remittingly, with every intervening circumstance **used** and surmounted will bring its unfailing results in time. The higher our aims the greater the propulsion. Circumstances **can** delay the achievement of an earthly aim, but none can hinder the attainment of a heavenly one, if we aspire to be rather than to do, and in being do for others, not ourselves.

(To be continued)

There's no credit in being an optimist when life flows along like a song. Show your mettle by being one just now.

OLD AGE

By O. P. Timist.

Do you feel yourself drifting into the "sere and yellow" class? Do you dwell upon your inability to stand the speed you formerly did, and your lack of ability in avoiding bill collectors, autos and other pests?

If you give thought to the above, just change front and "forget it." The saying that a "woman is as old as she looks, and a man is as old as he feels" is a sex distinction that should be corrected. Both men and women are as old as they determine to feel.

Age is not a condition to be decided by the clock or the calendar.

These articles are merely the indicators of time and not of age, and if in your case you are influenced by them, change your attitude and consider them merely in the relation they bear to daily necessities, as a source of information inseparable from usual affairs of life.

If you allow your thoughts to assist Father Time in rushing you to a condition of decrepitude then the world will accept you at the estimate you place upon yourself, and assist in relegating you to some cosy or obscure corner, away from the "live ones," where you will be free to confide your troubles to the cat, your confidential companion, and no one will dispute your right to choose a condition of self-isolation.

The world compels all to place a value upon themselves and are will-

ing to accept such appraisalment.

If the value so placed is low there remains little chance of reaching the "preferred" class by one whose self-confession of mediocrity stamps them as devoid of ambition when they step off the road to success and allow others to out-distance them.

LITTLE PEPPERS

Opinions freely offered have no value; things of value are sought for when needed.

Some cultivate a taste for self-pity, and invite all to the feast.

Some are ready to give sympathy, but most of them appropriate it for self use.

Many a smile is disguised by tears; to gain an advantage.

Some people are never at fault: It is the other party.

It is more satisfactory to give than to receive; especially a kick to some people.

Money is more potent to extract a smile than the funniest joke.

Many are ossified from the neck up, and, of course, do not know it.

Thinking twice in succession would give some people a headache.

The following is the slide on the social thermometer: "Honorable"—"Mister"—"Hello, Bill."

People who keep up a chatter during the rendering of a song or musical number, are accompaniments to a Jazz band.

A yelping dog admits defeat: Don't be a yelper.

A hog lives to eat: Other animals eat to live.

Society: Competition among humans to excel the Monkey tribe.

Religion: Belief in a future that will conform to our individual ideas.

Honesty: One of the lost virtues.

Friendship: Finding the weak points in the other fellow and playing them for our own advantage.

Charity: An effort to get newspaper notoriety without cost.

"LIFE IS TOO SHORT"

What's the use to worry,

You've not got long to stay—

Why not take things easy

As you pass along Life's way?

'Twill do no good to worry

If things are going wrong;

You may as well be pleasant—

Meet reverses with a smile and song.

There's none of us that's perfect,

There's few of us that stay

And never stray or wander

From the straight or narrow way.

So when you start to hammer

Some poor fool who's gone astray,

'Twill do no harm to pause and think—

You may lose your grip some day.

What's the use to kick one

Who's just about to fall?

If you do not care to help him,

Don't mention him at all.

You'll find, if you take notice,

That what I say is true;

While there may be faults in others—

There's a flaw or two in you.

QUESTIONS AND ANSWERS

By Phyllis Harrison

Supreme Head-Hermetic Order of Atlantis. This Department is for Members of the Hermetic Order only.

On page six of Lesson two "It says" You must overcome the mental habit of this life and of past lives; Does this refer to Reincarnation? It means when you change your thoughts, new thoughts have been born to you. You have turned to a new page, and your thoughts have advanced. Life is constantly in motion. Life is eternal progression.

Why do we have so much disagreement on the same subjects?

New elements are continually appearing in the world of Thought. The present condition of public thinking, is a mixture of principals that have not been logically arranged. The things on which we disagree are only on opinions governed by different environment.

Is not conscience a sufficient guide for man?

Conscience is the moral sense which distinguishes right from wrong, but it would be powerless to command man, unless it voiced Eternal law, and spoke with the authority of God.

How do you explain the Trinity?

We worship one God in Trinity, and Trinity in unity. Neither confounding the person nor dividing substance.

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UNFAILING MARKS OF AGE

George Howard Kelley

When no longer you see sunshine,
However dark the day,
And the prattle of the children,
Annoys you, while they play,
And the sound of childrens' laughter,
Falls on a heart that's cold;
You have outlived your usefulness—
You're in the class called "old."

When the flowers lose their fragrance,
And music loses charm,
When of friends you are suspicious,
And kindly deeds mean harm.
All these are marks of creeping age,
And to the world you've told,
In language unmistakable,
That you have grown old.

When sight of love among the
young,
Will cause a cynics stare,
Or natures' beauty does not thrill—
In which you have no share,
When moon and stars and sunset
glow,
No inspiration hold,
This is strong proof to everyone,
That you are surely old.

If your blood should fail to tingle,
At sight of brawn or speed,
It's a serious condition,
And should be given heed.
It's a sign that you are "slipping,"
And no amount of gold,
Can bribe the public to believe
You're young—but very old.